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The **Quarterly Journal** is directed toward teachers and students of the social sciences and humanities, especially in institutions of higher learning. The CSSHS may also publish books, monographs, and other writings, and sponsor speakers, seminars, and research projects related to its educational purpose.

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EDITORIAL

Blessed Simplicity, Divine Necessity

... God will credit righteousness — for us who believe in him who raised Jesus our Lord from the dead. He was delivered over to death for our sins and was raised to life for our justification. Therefore, since we have been justified through faith, we have peace with God through our Lord Jesus Christ, through whom we have gained access by faith into this grace in which we now stand. (Romans 4:24-5:2)

Abstract

At the heart of the Bible's message is a blessed simplicity, a divine necessity, in which the earthly and heavenly things of God come together in the person of Jesus Christ. Christ is fully human and fully God, and every hope we have for the future, whether in terms of our earthly, physical lives or a future heavenly and eternal life, is bound up in Him. Believe on the Lord Jesus Christ and you will be saved, the Bible says.

The Problem With Lists

"Seven steps to a powerful prayer life." "Ten steps to effective witnessing." "Five ways to spiritual growth." The problem with lists is that they are too hard to remember. They assume that life is a mechanical problem calling for an engineer's solution. Books and sermons with lists and charts on how to be a good Christian are a weariness.

Jesus said, "Few things are necessary, really only one."¹ What blessed words of comfort. A few things that are really only one is all I can hold. By God's grace, I can hold on to my one necessary thing which is my Lord Jesus, Himself. He teaches me wisdom, not mechanics. He gives me all knowledge in its proper season, even the knowledge of a list in its proper season.

Blessed Simplicity, Divine Necessity

The blessed simplicity, divine necessity of the Christian faith is Christ, Himself. He is God in human form, a person to Whom we as persons can go with our troubles. As we go to Him, person-to-person, He makes provision for our needs and problems in His own way and in His own time for our eternal benefit. This is the bedrock of daily, Christian living. Jesus will provide our necessary salvation, cleansing, and healing. He will provide anything and everything we need —anything and everything we *truly* need. Whatever our situation in life, He is the one with Whom we must deal.

Jesus said, "Few things are necessary, really only one."² There is a blessed simplicity of one necessary thing that is essential in the Christian life. There is a divine provision whereby we may live and overcome the troubles of

this world. It is the divine provision whereby we enter into God's Kingdom of adventure, discovery, joy and eternal life.

The essence of the Christian message is Christ shedding his blood and dying on the cross for the sins of the world. The secret of life is therefore found in the person of Christ and the work he performed in our behalf. He is a personal God and not just a principle or a force.

God's Kingdom of eternal life is available for all. How do we find this life? The blessed simplicity, the divine necessity, is that Christ has life for us. If we want life, we must deal with Christ. If you want life, go to Jesus Christ.

The crowds that followed Jesus, once asked him, "What must we do to do the works God requires?" God has requirements for us in order that we might be saved. What must we do to do the work God requires? Jesus answered by saying that the work of God is to believe in the one God has sent, and He made it clear that one is Himself.³ He continued, "I am the bread of life. He who comes to me will never go hungry, and he who believes in me will never be thirsty."⁴ This is the blessed simplicity. God manifested Himself to us as a sinless person to whom we as sinful persons can come personally.

When we come humbly and repentingly to Jesus we hear His wonderful assurance:

All that the Father gives me will come to me, and whoever comes to me I will never drive away. For I have come down from heaven not to do my will but to do the will of him who sent me. And this is the will of him who sent me, that I shall lose none of all that he has given me, but raise them up at the last day. For my Father's will is that everyone who looks to the Son and believes in him shall have eternal life, and I will raise him up at the last day.⁵

Conclusion

The blessed simplicity, the divine necessity is that no matter what your problem the solution is the same: go to Jesus! Do you have a problem with a particular sin that you cannot stop? Do you have coldness in your heart regarding spiritual things? Perhaps you find that in your heart you do not love God. Perhaps you are caught up in spiritual pride and feel self-righteous and "puffed-up" inside. What is the answer for such problems? Go to Jesus!

Maybe you have a deep and terrible spiritual fear. There are passages in the Bible that refer to God's sovereignty, and they are terrifying. John 6:37 says, "All that the Father gives me will come to me," and later in John 6:65 Jesus says "no one can come to me unless the Father has enabled him." Perhaps you are afraid that you are not "enabled" by the Father; if you are not drawn and enabled you cannot come to him. If that is your problem, what is the answer: the "blessed simplicity," Jesus Himself. You must turn to Christ who said, "whoever comes to me I will never drive away."⁶

The blessed simplicity, the divine necessity is that whether you are spiritually proud; wretched and beaten down; trapped in sin; overwhelmed by a sense of damnation; or whatever, the solution is Jesus. He is our way; He is our truth; He is our life.

— Paul Ackerman

Notes

- ¹ Luke 10:42.
- ² Luke 10:42 (NAS). The King James Version translates: "Thou art careful and troubled about many things: But one thing is needful..." It is helpful to consider this statement in the full context of Luke 10:38-42 where we learn that the woman who had found the "one thing needful" was sitting at Jesus' feet. Christians believe that all good and necessary things begin sitting at Jesus' feet.
- ³ John 6:29.
- ⁴ John 6:35.
- ⁵ John 6:37-40.
- ⁶ John 6:37.



LETTERS

Dear Editor:

Some observations on Mrs. Myers's essay, "When were the Original Gospels Written" (11:3; Spring '89). I completely agree with the pre-AD.70 dating, and with early writing. It makes sense to see that the evangelists wrote down the Gospel histories as soon as they had the time to do so. The standard liberal line, and all too often the evangelical one as well, is that the evangelists thought Jesus was coming right back, and only when they were disappointed in their expectations did they write the Gospels. On the contrary: They knew it would be a "long time" (Matthew 24:48; 25:5, 19). It is far more likely that they wrote the Gospels as soon as they had the time to do so.

But did they write in Hebrew or Aramaic? Mrs. Myers proposes, following Jean Carmignac, that the Gospels were originally written in Hebrew or Aramaic. I think this is highly unlikely. They wrote in Hebraized Greek; that is, common (*koine*) Greek that had been strongly influenced by Hebrew idioms.

Isaiah had prophesied that the Gospel would come to the post-exilic community in languages other than Hebrew (Is.28:11). The first fulfillment of this is the fact that the "good news" came in Aramaic in Daniel 2:4-7:28 and Ezra 4:8-6:18; 7:12-26. The larger fulfillment is in the fact that the New Testament was written in Greek. The fact that the NT is in Greek is the abiding form of the "gift of languages" manifest in Acts 2 and of Biblical theology as a whole if the Gospels had been written in Hebrew. Isaiah 28:7-11; I Corinthians 14:21; and Acts 2 indicate that the Gospel could not possibly have come in Hebrew. I have commented on this at greater length in my book *The Sociology of the Church*, chap.7 (available from Biblical Horizons, Box 132011, Tyler, TX 75713).

The data noticed by Fr.Carmignac is correct: the Greek New Testament displays Hebrew grammar. But this is because the NT was written in Hebraized Greek, not because it was originally written in Hebrew.

Cordially yours,

James B. Jordan, Th.M.

Biblical Horizons

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Dear Editor,

I have read your sample (Vol. XI No. 2) very carefully and I must say that it is comforting to learn that there are still associations defending the True Word of God against the subtle inversions of the values testified in the Holy Scriptures. The Self-Deification of men, by the men, started in Genesis 3:5, consequently to the "charming initiation" made by the Opponent, the fallen Angel of Light; Lucifer. The biggest mistake that mankind has ever

committed is to underestimate in all respects the real superiority of this opponent intelligence. The Invisible Manipulator splits himself in a "bad" version, the Evil, Satan (easy to recognize) and in a "good" version, the entities of "Pure Love and Knowledge" which he invites us to meet by supra-mental practices, in a skillful and secular exploitation of the confusion between the spiritual and the psyche. (Leviticus 19:31, Deuteronomy 18:9 to 14, Isaiah 2:6 and 8:19, Galatians 1:8, II Corinthians 13-14-15, II Corinthians 11:3-4, Colossians 2:8, and so on).

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ANNOUNCEMENTS

Christian Film Project

Dr. D. James Kennedy, Director of the Coral Ridge Ministries of Fort Lauderdale, Florida, writes in a recent letter to supporters of his ministry:

"... when Universal Studios released the sacrilegious movie, *The Last Temptation of Christ* ... we made our voice heard ... but ... was there a way we could turn the tables on the filmmakers who seem to produce a never-ending stream of explicit sex, blood, violence and foul language, all of which ends up as a prime influence on our young people? ...

"Someone must do more than talk about how bad movies are; someone must DO something about it. ...

"Based on the belief that there ARE people who would like to watch something other than drugs and sex, Coral Ridge Ministries is going to make the kind of movie that Hollywood won't. ... my aim is to make mainstream films along the lines of *Chariots of Fire* and I will be involving leading Hollywood filmmakers who share our concerns about morality versus immorality in films. ...

"My goal is not to curse the darkness but rather to light a candle —perhaps a string of candles.

"But the first step is to raise the 'seed money.' Once we have this 'seed money' in hand, the rest of the film budget will come from private investors, because the final product will cost in the millions of dollars."

Dr. Kennedy, a strongly persuaded believer in biblical creation (he narrates the outstanding new Films for Christ movie/video "The Case for Creation"), asks especially for individual gifts of \$8.00 and \$10.00 towards the necessary "seed money" for this project. We have long strongly felt the urgent need for such a cultural endeavor. By our Lord's grace and mercy it would allow Christians creatively gifted by Him in the area of film making to serve Him unreservedly. More important, it could help turn many to absolute moral values (God's law for man), a prerequisite for the preaching of the Gospel.

We encourage you to send your "seed money" gift as soon as possible to: Coral Ridge Ministries, P. O. Box 40, Ft. Lauderdale, FL 33302-0040. Mark your gift "Film Production Fund" inside and on outside of envelope. All contributors to this project will receive a copy of Larry W. Poland's book *The Last Temptation of Hollywood*, an eye-opening account of the struggle between Hollywood and Christianity.

Patriarch of the Permanent Things: Edmund Burke as Christian Literary Mentor

James L. Sauer

If a classic can be defined as a book that is often quoted but seldom read, then poor Mr. Burke's *Reflections on the Revolution in France* is definitely a classic. The reason it is so often quoted is that it contains a wealth of sound sentiment and right reason. The reason it is seldom read is the same. Our dull modern minds cannot digest quantities of moralistic prose. I know I have struggled to maintain my concentration while reading Burke; and found my hand stretching forth to the unenlightening Tube; there perhaps to glimpse the latest fashionable gown of Vanna White or to be lulled to sleep by Johnny Carson's guest host. Our inability to read Burke says more about us than about him. We live on intellectual fastfood; platitudinous English is too much for our palate. We waste too much time to spend it in learning. Besides which, Edmund Burke's picture seldom appears in *People Magazine*; an omission which makes him particularly irrelevant to our age.

My first encounter with Burke was as an undergraduate. In all honesty, I had a difficult time. We read him in conjunction with Tom Paine's *The Rights of Man*. Now my immediate reaction to Burke was to find him alien to my American experience; while my understanding of Paine was almost intuitive. Paine used the language of American democracy; Burke preached the defense of the Old World. The great irony of this first encounter is that I now look upon the writings of Paine with their emphasis on rights autonomous from their Creator, and liberty which cannot hold itself from licence as so much twaddle, while I view the stuffy wisdom of Burke with its reliance on divine ordination, precedent, tradition, order, and natural aristocracy as the truest form of common sense. And it is just such pious, proverbial horse-sense which we now so commonly neglect, and which alone can preserve literature and society.

Little do most people realize the debt of intellectual heritage which we owe to Edmund Burke. He was a significant influence on our Founding Fathers — which is no small thing. He is seen today as the spiritual progenitor of the race of Post- WWII Conservatives--men like, Russell Kirk, Richard Weaver, and William F. Buckley Jr. An unconscious Burkean heritage even shows its traces in George Gilder's neo-conservative emphasis on faith, family, and work. And Burke would certainly have felt some kinship with the God-Country-Motherhood-Applepie New Christian Rightists whose organic conservatism springs from the Scripture and from the common sense of the chosen people through time.

Ecce Burke

The father of modern Conservatism could certainly string a chain of wise words on whatever subject he addressed. This was the general consensus for a century after his death; as his contemporary Arthur Lee wrote: "Mr Burke is sprung up in the House of Commons who has astonished every body with the power of his eloquence, and his comprehensive knowledge in our exterior and internal politics, and commercial interests."¹

And Burke's contemporary, Cazales followed: "There never was a more beautiful alliance between virtue and talents. All his conceptions were grand, all his sentiments generous. The great leading trait of his character, and that which gave it all its energy and colour, was that strong hatred of vice which is no other than the passionate love of virtue. It breathes in all his writings; it was the guide of all his actions. But even the force of his eloquence was insufficient to transfuse it into the weaker or perverted minds of his contemporaries."²

The most thorough summary of Burke as a "Renaissance Man" comes a century later from J. B. Robertson, "He was well versed in Greek and Latin literature, was familiar with the great masters of his own language, and had read the best models of the French. Ancient and modern history he had deeply studied; he was an admirable connoisseur in art; and he was not unfamiliar with some of the natural sciences. To theology and philosophy he paid considerable attention. His acquaintance with English law astonished professional men themselves, while from the Roman jurisprudence he not unfrequently drew happy illustrations; and, as is said of Shakespeare, he loved to converse with laborers and mechanics about their trades. He was a skillful, practical agriculturalist; in matters of commerce and finance he was exceedingly well versed, and in the whole science of economics he was far beyond his age."³ Considering such testimonials, Burke stands out as a neglected Christian sage; a Church Militant offering us wisdom in the realms of literature and politics.

Reference works will give the standard biographical data on Burke. He was born in Dublin in 1729. His father was a solicitor, and theologically, an Anglican. His mother was a Catholic. Burke studied under Abraham Shackleton, a Quaker, at the Balitore School. This strange mix of familial and educational influences perhaps contributed to Burke's general acceptance of diversity; and his later political championing of tolerance for both the Dissenter and Catholic minorities.

After receiving his A.B. from Trinity College, Dublin, this young Irishman set off for London. There he studied, then dropped, law. There he married. And there he began his career in the republic of letters. His literary and philosophic genius generated associations with men like Johnson, Goldsmith, Reynolds, and Garrick. His fine mind made him a fit secretary for various noblemen; while his intellectual and verbal gift led him ultimately to Parliament.

His literary and speaking career can be divided into two parts: First, that of *Belles Lettres* — a period in which Burke produced his *Vindication of Natural Society* (1756); *The Sublime and the Beautiful* (1757); *An Account of the European Settlements in America* (1757); *A History of England* (1758);

and the editing work on the *Annual Register* (1759-1788). Second, was the period in which he accomplished his greatest rhetorical and political polemics: *Present State of the Nation* (1769); *Thoughts on the Causes of the Present Discontents* (1770); *Speech on Conciliation with America* (1775); *Reflections on the Revolution in France* (1790); *Letter to a Noble Lord* (1796); and *Letters on a Regicidal Peace* (1796). He produced many other tracts, speeches, letters, and essays.

His political life can be divided into five overlapping segments: 1) The Irish Period — during which he battled for the enfranchisement of Catholics, and supported the rights of Dissenters. 2) The American Period — during which he advocated reconciliation with the American Revolutionaries, though he did not look favorably on the revolt. 3) The English Period — during which he advocated reform of the Civil Service lists, was instrumental in the establishment of a functional political party system, and spoke to the issue of George III's insanity. 4) The India Period — during which he was involved with the impeachment of Warren Hastings for misconduct in Colonial India. 5) The French Period — during which time he devoted himself to battle against the "armed doctrine" of Revolutionary France.

He was always the Christian gentleman; the consummate spiritual warrior. His methods were erudite, humane, but morally fierce. Appropriately enough, he spent the last years of his life settling French refugees who had fled the sad results of "enlightenment politics." Burke applied Reason to word; virtue to deed.

An Outline of Sanity

A return to Burke seems inevitable for contemporary Christianity; especially in our era when orthodox Evangelicalism is seeking to incarnate social values in life. As Biblical Protestantism searches its intellectual and cultural roots and battles the militant Anti-Christian ideologies which dominate our media, educational, and governmental elites; Burke's seminal thought will prove a potent magazine with which to provision Christendom, for Burke represents the first great voice against the forces of destructive modernism. What had arisen in France in 1789 was something evil: something that swallowed decency in the shadow of the abstract slogans "liberty, equality, and fraternity." The Terror was not an aberration, but the logical consequence of the new French ideology. Burke predicted such consequences.

Burke was the first to recognize that a new breed of Post-Christian man had gained the upper hand in France. In France's revolution could be found the seeds of our own humanistic ideologies of liberalism and communism. "What is Jacobinism?" asked Burke, "It is an attempt...to irradicate prejudice out of the minds of men...Jacobins have resolved to destroy the whole frame and fabric of the old societies of the world, and to regenerate them after their fashion. To obtain an army for this purpose, they everywhere engage the poor by holding out to them as a bribe the spoils of the rich...A Christian, as such, is to them an enemy."⁴ Such prophecy demands our respectful attention.

Burke had never heard of Marx; he did not know the cruelties of Stalin. He had never read Solzhenitsyn's *Gulag*; nor heard of the witness of

Valladares in *Against All Hope*. What Burke did know was the heart of Man. He projected his insight from first principles. It would not have surprised him that all Left revolutions trace their spirit to regicide France. Vipers breed vipers. Can it be otherwise?

Burke faced the abstract insanity of his day by relying upon the revealed Christian tradition. He held first, that God created the Universe, that man was part of a natural order, and that we are born into a framework designed by Providence. What this means is that life is a covenant with God, and a covenant with those who precede us as well as with those who follow after us. Tradition, precedent, duty and wisdom are all trans-temporal institutions of human experience. Life and morals are not abstract things we invent; rather, we are shaped by the morals and doctrines we have received. An abstract study of society which neglects the natural and organic relationships which God has forged between men and women, between city and country, between nation and state, between people and language is foolishness. By contrast, Burke stands opposite Tom Paine's visionary effusion: "We have it in our power to remake the world anew." Nothing could be further from the Burkean mind.

Secondly, since neither State, nor the autonomous individual, is the center of this divine order, we find that Burke laid great emphasis on the "little platoon." The family, the church, and the free associations of life are the bearers of natural, God prescribed order. Here is where social order and harmony can be found. Burke's philosophy attacks the root of the romantic and modernist conception that the individual or the State is the end and be-all of life. The family is one of the permanent things; and it is to the family that the educational, moral, and the economic spheres of life adhere. Burke's worldview undermines both American individualism and Marxist collectivism. Our "me generation" would find his calls for limited liberty, moral order, and social duty, alien to our essentially selfish lifestyles, while the Left recognizes immediately Burke's incompatibility with their utopian ends.

Thirdly, Burke held, as our founding fathers held, that a nation must be governed by law and morality. Civil change must be orderly; societies must grow along a natural and traditional path; linked to the roots of their past, and nourished by the notions of divine equity, justice, and order. The moral imagination of a people must be linked to their historic national character. As George Will has pointed out, the essence of all true statecraft is soulcraft. Abstract violations of this civic order bring nations to ruin; witness the catastrophic communist economic experiment, or our own flirtations with sexual suicide — divorce, feminism, homosexuality, and abortion.

And fourthly, equalitarianism is vain doctrine. God's creation reflects a hierarchy of unequals. Yet this inequality does not automatically produce tyranny. When inequality is properly controlled, it alone produces the framework for social man. Burke recognized that no true society could exist in justice while maintaining that all people are interchangeable. The natural aristocracies that arise in society make society possible. Truth is not a matter for the ballot box; nor is utopia achieved by leveling. Inequality is not merely a natural reality; it is a moral good; a thing to be prized.

The key to understanding Burke is the recognition that he has worked out a living social philosophy from unchanging Christian presuppositions. As Russell Kirk says: "Burke put his trust in prescription, tradition, moral habit, custom — or, as his intellectual heir, T.S. Eliot expressed it, in the idea of a Christian society, the product of the experience of the species with God and with man in community."⁵ His life and work was to shape this philosophy through speech and writing.

Translating Burke

The essential task of the modern Christian literary reader, therefore, will be the translation of Burke into our era. What can we mine from Burke's wealth and how can this transfer be accomplished?

1. Before we can begin to exploit Burke we will have to resolve a number of difficulties. The first problem for us is communication: Burke wrote in a rhetorical style, a gentlemanly syntax, image flowing upon image. In our era of 60 second TV political commercials; it might be difficult for us to follow speeches composed for 3 hour deliveries. But this, after all, is the very same problem we have with any number of other dissimilar literary classics. The communication problem can be solved through intellectual effort, word study, and backgrounding. Such is the problem for the student; or for the teacher who wishes to popularize Burke. For the scholar especially, no such barrier exists, and much of the leg work for further research has been already accomplished.⁶

2. Americans will have a secondary communication problem: British history. The British context of Burke's writing, allusions, and historical situation will require some study. We might have to learn a little about British Imperial policy or study the Hastings Impeachment trial.

3. In spite of, and perhaps because of, Burke's slightly elevated style, there is much to be learned from his use of language. As Edward Dowden states: "In a well known canon of style Burke lays it down that the master sentence of every paragraph should involve first a thought, secondly, an image, and thirdly, a sentiment. The rule is certainly not one of universal application; it is one not always followed by Burke himself, but it expresses the character of his mind. A thought, an image, a sentiment, and all bearing on action, — it gives us an intimation that the writer who set forth such a canon was a complete nature, no fragment of a man, but a full-formed human spirit, and that when he came to write or speak, he put his total manhood into his utterance."⁸ Burke's language is not overly complex; it is crystalline, expansively aphoristic, mannered, and balanced. Reading him is like hearing Jane Austen on political economy. And Lewis's commentary on Austen aptly fits Burke: "The great abstract nouns of the classical English moralists are unblushingly and uncompromisingly used: good sense, courage, contentment, fortitude,... impropriety, indelicacy, generous candour, blamable, distrust, just, humiliation, vanity, folly, ignorance, and reason."⁸ A study of Burke, like Austen, will undoubtedly vivify our prose.

4. Burke will also fit in well with our literature curriculums. His ideas form a counter-point to the entire canon of Anglo literature. Conservatism, though it is hard for some to believe, has been an ongoing tradition in our literature.

We find an apology for hierarchy in Shakespeare; a defense of liberty in Milton. Swift and the Neo-classicists attack vice. Johnson defends a reasonable classicism. Wordsworth and Coleridge reject romantic rebellion and celebrate a natural and a social order. In our own era, Chesterton defended orthodoxy, Eliot recognized the need for cultural elites, and Lewis stood as the dinosaur exemplum of old western man. Burke fits in well with this company. He stands as a colossus: one foot on the classical values, one foot on the rhetoric of the romantics. Use could easily be found for using him directly, or as a comparative reading with the traditional curriculum of literature.

5. The surest way for us to digest Burke is in small doses. I think we must savor his prose; and use him as a pantry from which we feast on first principles. Indeed, he is a delectable dictionary of social insight.⁹

Atheism: "While [Jacobinism] prepares the body to debauch and the mind to crime, a regular church of avowed atheism, established by law, with a direct and sanguinary persecution of Christianity is formed to prevent all amendment and remorse. Conscience is formally deposed from its dominion in the mind. What fills the measure of horror is that schools of atheism are set up at public charge in every part of the country." Rather prophetic of Statist education, is he not?

Christian activism: "When bad men combine, the good must associate else they will fall one by one, an unpitied sacrifice in a contemptible struggle."

Communism: If we view Jacobinism as a nascent form of Marxism, then this statement is again prophetic: "We are at war with a system which by its essence is inimical to all other governments, and which makes peace and war as peace and war may best contribute to their subversion. It is with an armed doctrine that we are at war."

Free Enterprise: "An honorable and fair profit is the best security against avarice and rapacity; in all things else, a lawful and regulated enjoyment is the best security against debauchery and excess." Our affluent society, both libertarian and social welfarist, might learn something from such reasonable self control.

Liberty: "The only liberty I mean, is a liberty connected with order; that not only exists along with order and virtue; but which cannot exist at all without it." Burke's liberty is not the licence of *Hustler Magazine*. Liberty is not boundless freedom; it is freedom bound by moral law.

6. One of the most difficult problems in life is to find writers from whom one can feed; intellectually, morally, and imaginatively. Burke can fill this need for us as a Christian intellectual mentor. Gibbon called Burke "the most eloquent and rational madman that I have ever known."¹⁰ But it is just such divine madness which the world needs. It is not enough to have a passion to battle secular humanism, Marxist-Leninism, or materialist Objectivism; we must also have mind and wisdom. Burke is worthy of emulation in this passionate direction of the mind. He was a man of charity; yet he was also a man of force. He was tolerant of theological differences among Christians; but hateful of vice, tyranny, and corruption. He is a model; a paradigm for the New Christian Conservative intellectual. "Example," said

Burke, "is the school of mankind, and they will learn at no other." Well then, let's follow an example.

If Christian Conservatism is to become a healthy intellectual movement; if it is to preserve a literary tradition; if it is to be more than just a collection of mailing lists and political lobbyists then we had best study closely those who have gone before. Burke is a good place to start.

Endnotes

- ¹ Lee, Arthur. "To the Prince Royal of Poland, Life," 1766, p.290, in Martin Tucker, editor, *Moulton's Library of Literary Criticism* (New York: Ungar, 1966) 429
- ² Cazales, M. "On the Death of Edmund Burke," 1791, in *Moulton's* 430-31
- ³ Robertson, J. B. *Lectures on the Life of Burke*, 1875, in *Moulton's* 432
- ⁴ This quote is taken from the massive compilation of Burke's letters, *The Correspondence of Edmund Burke*, edited by R.B. McDowell (Chicago: University of Chicago, 1969) Vol. VIII, 129-130
- ⁵ Kirk, Russell. *Edmund Burke: A Genius Reconsidered*. (New York: Arlington House, 1967) 83
- ⁶ A number of bibliographies have been produced which will help the scholar: Cordasco, F. *Burke: A Handlist of critical notices and studies*. New York, 1950; Copeland, T.W. and M.S. Smith, *A Checklist of the Correspondence of Burke*. Cambridge: Index Society, 1955; Stanlis, Peter J. *Bibliography of Edmund Burke 1748-1968*, 1972; Todd, William B. *Bibliography of Edmund Burke*. University Press of Virginia, 1982; Gandy, Clara I. and Peter J. Stanlis. *Edmund Burke: A Bibliography of Secondary Sources to 1982*. New York: Garland Publishing, 1983
- ⁷ Dowden, Edward *The French Revolution and English Literature*, (1897) 94
- ⁸ "A Note on Jane Austen," *Essays in Criticism*, 1954; also compiled in *A Mind Awake*, edited by Clyde Kilby, (New York: Harcourt Brace Jovanovich, 1968) 248
- ⁹ All the following quotes were taken from Timothy Sheehan, *Reflections with Burke*. New York: Vantage Press, 1960. This vanity press dictionary of quotations, though containing some repetition, offers a good handbook for Burkean ideas.
- ¹⁰ Gibbon, Edward. "Private Letters," edited by Prothero, Vol II, p251 To Lord Sheffield, found in *Moulton's* 433

New Ethics Programs in American Schools

Ellen Myers

Newspapers report that public and private school administrators (presumably with the exception of Bible-believing Christian schools) are now introducing classes on ethics. At long last they are realizing that the "values clarification" program has produced a climate of unbearable moral relativism. However, the new ethics programs do not seem to be substantially different from the "values clarification" programs they are supposed to replace.

The new ethics classes still consist of discussions in a "non-judgmental" atmosphere. The teacher is merely a "facilitator" who presents some arbitrarily chosen situation calling for an ethical decision. Students are still not confronted with absolute moral and ethical standards (that would be "judgmental"), but rather tell their "peer group" what decision they would make. One hypothetical situation presented in a private college-preparatory school in this writer's community was whether to print unverified information about a woman prominent in public life; the students were to play the roles of reporters for a gossip-mongering tabloid. One student said he would "waste the woman" no matter whether the information was true or not, and no matter how she might be hurt. Other students made different choices, but no absolute ethical standard, fixed once and for all, was set or even appealed to. This is situation ethics, not ethics. Mere discussion of possible choices, all of which are implicitly of equal value, is just as relativistic as the supposedly rejected "values clarification" program. The very method, discussion among equals together with implicit or explicit denial of any authority, is the same.

A private school has the option of setting absolute or at least fixed ethical standards for its students, "judgmental" though this might be. Private schools also can exercise the option of *enforcing* ethical standards by dismissing dissenting or offending students. Public schools do not have this option, first, because that would be "judgmental" or "detrimental to the self-esteem" of the trouble-maker, and second because school attendance is compulsory to age 16. Therefore rebellious students have made a sound learning environment in many American schools (especially in our inner cities) all but impossible. Adding "non-judgmental" ethics discussion sessions to the general school menu will not remedy this evil.

It is of course striking evidence of the futility of "values clarification" programs that even public school administrators themselves now admit that it has not helped and try something supposedly different. The new programs even suggest values everyone ought to agree on, such as compassion, courtesy, honesty, responsibility and self-respect. However, the

new programs still merely consist of discussion, still leave students free to accept or reject these values, still are not backed up by any enforcement of any kind, and still are based on the secular humanist premise that students are their own lords and masters to act as they choose. The "ethics" of the modern public school (and, alas, of some God- and Christ-less private schools) is a non-ethics, a contradiction in terms.

Another inherent problem of the "new ethics" programs in the schools is that of choosing the situation which shall be discussed, the "setting." A notorious example is the so-called "life-boat" situation which is presented not only in our schools but also in training classes for business executives and shop supervisors of large companies. The students or trainees are told to imagine that they are on a life-boat which will sink unless one or more people on the life-boat with them are thrown overboard, denied food and water, or be "wasted" by similar "final solutions." Among the people with them are a young, superintelligent scientist; a middle-aged overweight housewife; a retarded youngster; an elderly retiree; a woman professor of chemistry; and so on. The all but irresistible suggestion built into this example is to sacrifice those people on the life boat "least useful to society"—among whom the retarded youngster is most "expendable" so the most useful or desirable (the scientist, the professor) might survive. Only people with strong Christian convictions withstand this temptation to play God.

As we look at the newly approved values of "compassion, courtesy, honesty, responsibility and self-respect," we need to reflect upon deeper aspects of these ostensibly good concepts. How are we to be compassionate towards the innocent victims of violence if the offenders are neither rebuked, restrained nor judged and made aware of the wrongness of their deeds? Where is the dividing line between honesty and, for example, brutal frankness intended to hurt? Is it ever right to dissemble so innocent people may be protected from injustice, a common dilemma for Christians in the one-third of our world under Communist rule today? Christians will remember the "less-than-honest" midwives protecting Israelite newborn baby boys from Pharaoh, with God's blessing (Exodus 1). To whom are we to be responsible, by what standard, and with regard to what part of our actions? How can we have true self-respect if we are conscious of shameful, corrupt parts of our character and behavior? Why be courteous when "self-assertiveness" may well demand rudeness?

The new "ethics" program like the old "values clarification" program suffers from the fundamental and all-pervading ethical relativism besetting any and all Christ-less ethics. It admits the failure of "values clarification" but not the reason for that failure, rejection of God Whose creation undergirds all reality and Whose instructions to man how to live (that is, His Commandments) are given to rule men's relationships in harmony of mutual love. It will not admit that in ethics it is impossible to be "non-judgmental." Each moment you and I must decide, and *act instantly upon our decisions*, how we will treat our neighbor, that is, the person with whom we are dealing at that moment. The very format of the new ethics education, namely, discussion in a theoretical context, encourages the participants not to take ethical decision-making seriously. The enormity of personal responsibility for another's life and well-being, the inevitable effect each

and every personal decision has upon all mankind, is never brought into focus. Playing "life-boat" in a classroom is one thing; pushing the retarded youngster or the elderly retiree to his death in the ocean is quite another. Yet there is a progression, too; he who has committed murder in the classroom discussion may find it relatively easy to commit murder in real life. He who "wastes a woman" by publishing unconfirmed information about her in the classroom has already broken God's commandment not to bear false witness against his neighbor in his heart. If no one calls the theoretical murderer or slanderer to account in the ethics discussion in school, who will call the actual murderer, much less slanderer, to account in actual society? Not only our schools but also our whole society is now suffering from this ethical relativism and corruption. It is exactly as C. S. Lewis wrote about the relativistic modern educators in his magnificent book *The Abolition of Man*: "In a sort of ghastly simplicity we remove the organ and demand the function. We make men without chests and expect of them virtue and enterprise. We laugh at honor and are shocked to find traitors in our midst. We castrate and bid the geldings be fruitful."

Lewis, being a Christian, believed that all reality in general, and human actions in particular, do have real value and can rightly and justly be admired or despised. Reality, the goodness or villainy of what we think, say and do, is fixed absolutely by God's creative decree. God is not mocked: we will reap that which we sow, corruption or everlasting life (Galatians 6:7-8). The reason this fact about true reality is not taught in our public schools is, of course, that they attempt the impossible, namely, to teach ethics from a "pluralistic" point of view. Within "pluralism" not truth about that which is truly, really right or wrong, but only a false tolerance of any and all opinions (except of biblical Christianity) is possible. Our public schools with their vaunted pluralism cannot, because of the *pluralistic foundation, teach any but a relativistic ethics*. Their method of teaching ethics must of necessity be "non-judgmental" and consist of "peer group discussion," of suggestion and innuendo rather than the authoritative presentation of sure and certain ethical principles. When America was still under the ruling influence of Christianity, the public schools' "pluralism" also still largely conformed to a Christian ethics. This is why once upon a time our schools were physically safe, provided a favorable learning environment, and encouraged as well as enforced courtesy, honesty, responsibility and self-respect (the latter a *realistic* self-respect due to the formation of a respect-deserving character and to respectful behavior).

Parents who take the upbringing of their children in the nurture and admonition of the Lord seriously, as they should, must be especially concerned about the ethics instruction their children receive in the schools they attend. At the very least, daily communication with the children about what they learned about how to treat other people is an absolute requirement if the children must attend public schools. If at all possible, Christian parents must send their children to Bible-believing Christian schools; home schooling is an even better alternative. No truce can be made with the false premise of public school "pluralism" that any and all values, any and all ethics are acceptable in the classroom and worse, in real life. In the name of "pluralism" and "being non-judgmental" true reality

is wilfully overlooked and despised, as is the Creator and Lord of true reality. He who wilfully overlooks and despises true reality and teaches children and young people in his care to do so, will only reap his own hurt and the corruption of his school and society sooner or later. Even so the purveyors of the "values clarification" program now admit they have only reaped ethical havoc from it, and this is why they want a change. Unfortunately their "change" is only the same old falsehood of "values clarification" tricked out in different language.



Origins Teaching in the Public Schools

Ellen Myers

In 1986 a study was conducted in the state of Ohio on high school biology teachers by Dr. Michael Zimmerman of Oberlin College. He found that no less than 37.6 percent of the teachers responding to his survey thought that creationism should be taught in public schools, and over 25 percent thought the science classroom was the proper place to do so. Dr. Zimmerman also found that creationism was actually being taught in 19 percent of public high school biology courses, in 40 percent of private non-sectarian schools, and in 67 percent of private sectarian schools. This meant that 22 percent of Ohio high school students were receiving creationist teaching in their science classes. In addition, 12 percent of Ohio high school biology courses excluded evolution entirely, more than twice the national average in 1942. Finally, Dr. Zimmerman noted that only very few teachers he surveyed treated evolution "as a theme running throughout their entire course."

The national secular humanist establishment was alarmed by these findings, doubtless not unique for Ohio. Its dismay was aggravated by the fact that the Ohio study preceded the June 1987 U.S. Supreme Court rejection of the Louisiana statute granting balanced treatment of creation and evolution in Louisiana public schools. Furthermore, the U.S. Supreme Court majority actually struck down the Louisiana law in part because "requiring the teaching of creation science with evolution does not give schoolteachers a flexibility that they did not already possess to supplant the present science curriculum with the presentation of theories, besides evolution, about the origin of life." In other words, the Ohio situation is perfectly legal.

In Kansas the *Wichita Eagle-Beacon* published a study of origins teaching in connection with the Arkansas statute then being argued before the U.S. District Court in Little Rock. In the *Eagle-Beacon* article of November 9, 1980 three Wichita public school science teachers were interviewed. All three presented evidences both for and against evolution in their classrooms. The Mid-Kansas Branch Chapter of the Bible-Science Association thereupon presented a unanimous resolution to the Wichita school board in which it commended the three teachers for their open-minded, fair and objective teaching on origins, as they presented in their classes (a) the scientific difficulties inherent in the evolution model, and (b) the main points of creationist alternative interpretations of scientific data. The resolution also thanked the school board and school administration "for providing the proper climate of academic freedom and integrity of education in which such open-minded, fair and objective teaching on origins is carried on."

This resolution was personally presented to the school board at its official meeting on January 5, 1981.

According to chapter members, similar academic freedom on origins teaching also existed in other Kansas public school systems at that time. Such conditions still exist today as shown by a state survey in the *Wichita Eagle-Beacon* of June 20, 1987. A few public school people, it is true, wanted creationism totally excluded from classroom discussion in order to avoid any reference to the Bible or "sectarian religious beliefs." However, a recent survey of all Kansas certified science teachers by the Kansas Association of Biology Teachers showed to the surprise and distress of its author that a "large number of respondents ... did indicate they do teach or discuss it [creationism]."

Even more growth of this trend should be expected due to a number of reasons. First, a veritable arsenal of teaching materials exposing the deficiencies of evolutionism is now available, from books to videos to overheads. Second, the number of disillusioned evolutionists with fine scientific credentials is growing and publishing. For one Norman MacBeth in the 1960s we now have many like Francis Hitchings, Michael Denton, Sir Fred Hoyle, Chandra Wickramasinghe, Colin Patterson and so on who will not be overlooked or silenced. Third, the split in the evolutionist camp between Darwinists, saltationists ("punctuated equilibrium" advocates), and the unscientific but vocal Teilhardian cosmic evolutionists can only help creationists. With regard to the cosmic evolutionists, we must keep in mind that their thought goes back to the counterculture of the 1960s, whose members may now be teaching in the public schools and have no loyalty to strictly materialist varieties of establishment philosophy. This is a factor the older generation of secular humanists has not yet recognized.

Lastly, an ever growing number of creationists and their families are determined to stand up and be counted in spite of traditional evolutionist ridicule or silent treatment, or even discrimination and persecution. The tens of thousands reached through the public debates which evolutionists by and large have lost, through the flood of creationist literature and through personal witness are now reaching their own tens of thousands. The creationist message spreads in myriads of ways, like brown bag lunches on secular university campuses, a creation oriented magazine in the waiting room of Christian doctors, through many hundreds or thousands of student papers, speeches or debates in the classroom (not only science but also speech, English, social studies etc.), heated discussions in factory and business cafeterias, and so on. Every fall and spring even a relatively little known organization like the Creation Social Science and Humanities Society receives dozens of requests for creationist materials from public school students all over the United States and Canada. Add to this other creationist activities like running candidates for local school boards, letters to local newspapers, the donation of important creationist books to local libraries and, of course, the continued booking of top creationist spokesmen like Henry Morris, Duane Gish, the Australian firebrand Ken Ham, and so on, drawing their thousands at each tour despite the news media's censorship by studied silence — and it becomes clear that short of outright legal censoring creationist teaching will stay and expand.

Yet such legal censoring would be a virtual declaration of bankruptcy, and it would also be ineffective. What can evolutionists really do against those formerly in their own ranks who expose the fatal scientific shortcomings of evolution? Will they censor from school or college classroom the works of Michael Denton, Sir Fred Hoyle, Jeremy Rifkin and so on (who cannot be accused of a biblical bias)? No, the flexibility of schoolteachers "to supplant the present science curriculum with the presentation of theories, besides evolution, about the origin of life," sanctioned by the U.S. Supreme Court, is the breach in the evolutionist citadel's wall which they cannot repair. And it is the *good* teachers, the *informed* and *inquiring* teachers and students who will insist upon their freedom to attack and demolish if need be the obsolete, tottering evolutionist model, and to admit sound arguments and evidence even though it be in favor of creationism.

Terminal Vision

Eric Buehrer

Western Washington University offers a course called "Foundations of Education" which provides an example of how all the objectionable elements of global education are currently being taught. School districts around the nation seek graduates with education degrees from WWU. Not long ago the university made a commitment to indoctrinating its education majors in global education.

One of the major roadblocks to global education is the re-education of veteran teachers; obviously it is easier to mold the thinking of future teachers. It makes sense, therefore, for globalists to go after the young, impressionable college students and try to convince them of global utopianism.

Professor Philip Vander Velde teaches the course using two textbooks, *Global Mandate*, which he co-edited, and *The Turning Point* by New Ager Fritjof Capra. The future teachers enrolled in "Foundation of Education" face a continual barrage of curriculum which advocates changing our political structure to socialism and changing their personal religious beliefs to Eastern mysticism. If they do not do this, the authors claim, they imperil the future of mankind.

Global Mandate makes these assertions very clear. Regarding the need for a new religion to save the world it states, "What is needed in a world faced with possible extinction is a new global spirituality" (Vander Velde, 1985, p.354). The kind of global spirituality being endorsed in *Global Mandate* is an odd blend of all religions with heavy leanings on Eastern mystic concepts. Exactly how religion will play a part in the new Utopia is explained as follows: "Religions and quasi-religions will be able to exist in ecumenical relationship or in new synthesis, as in recent years individual spiritual explorers, such as the late Thomas Merton, have sought to combine Zen or Hinduism with Christianity" (Vander Velde, p.26). ... Such blending of Hinduism and Christianity is typical of New Age thinking. The blend leans more towards Eastern mysticism than it does to Christianity. The reason for this imbalance is that globalists like Vander Velde and Fritjof Capra see Christianity as out-dated and no longer useful for meeting today's needs.

In his book, *The Turning Point*, Capra tells future teachers that the current resurgence of evangelical Christianity is simply, "promoting medieval notions of reality." Certainly future-minded, forward-thinking educators do not want to promote medieval notions of reality. In the place of such dusty old religion Capra offers educators a new faith that is "supported" by new discoveries in science:

As Eastern thought has begun to interest a significant number of people, and meditation is no longer viewed with ridicule or suspicion, mysticism is being taken seriously even within the scientific commu-

nity. An increasing number of scientists are aware that mystical thought provides a consistent and relevant philosophical background to the theories of contemporary science, a conception of the world in which the scientific discoveries of men and women can be in perfect harmony with their spiritual aims and religious beliefs. (Capra, 1982, p.78)

Consequently, anyone who does not hold to Eastern thought is now unscientific. These globalists consider Christians backward, unscientific, and a threat to world peace. In Capra's mind science cannot lead us to the Christian God. Such a deity was adequate for the mechanistic world of centuries ago, but now, according to Capra, science will either lead us to the Buddha or to the Bomb, "and it is up to us to decide which path to take" (ibid., p.87).

Capra believes that we must change our cultural values, including our political, ethical, emotional, and religious values. The basis for his new value system is derived from the ancient Chinese method of divination found in a book called the *I Ching*. Early in *The Turning Point* he writes: "In our discussion of cultural values and attitudes throughout this book we will make extensive use of a framework that is developed in great detail in the *I Ching*, and that lies at the very basis of Chinese thought" (ibid., p.35).

I Ching divination is a method of foretelling the future by using a heap of yarrow sticks, some short and some long. The sticks are divided into heaps until the combinations of short and long sticks form patterns described in the *I Ching*. The *I Ching* contains sixty-four possible patterns that the combination of yarrow sticks can form; each formation has a different spiritual meaning for the future. Capra believes that this should form the basis of the future world society's religion.

In another bizarre call for the redefinition of our religious foundations, Capra expounds the virtues of adopting the feminist spiritual view of goddess worship. After referring to the need for goddess worship he states: "Thus the feminist movement will continue to assert itself as one of the strongest cultural currents of our time. Its ultimate aim is nothing less than a thorough redefinition of human nature ... " (ibid., p.416).

In *Global Mandate*, Vander Velde holds to the New Age/Occult view that the earth is actually a living being just as humans are living. It is part of the cosmic, universal soul. These writers profess an intense ecological-mindedness. However, when they talk of being ecology-minded they are actually referring to a religious belief they call "deep ecology" which involves getting in touch with the spirit of mother earth and ultimately making contact with the "cosmic mind." Capra states that participation in the deep ecology movement "will require a new philosophical and religious basis" (ibid., p.412).

The students' textbook emphatically states this highly religious viewpoint: In the stratified order of nature, individual human minds are embedded in the larger minds of social and ecological systems, and these are integrated in the planetary mental system, which in turn must participate in some kind of universal or cosmic mind. This view of (the) mind has radical implications for our interactions with the natural environment, implications that are fully consistent with spiritual

traditions. (Vander Velde, p.17) ...

These writers insist that the future of the entire planet depends upon *universal* adoption of their new religion. On the surface globalists talk of freeing humanity to achieve great things; but a careful reading of their works reveal a much different agenda. Vander Velde in *Global Mandate* tells future teachers that the coming utopia will necessarily be somewhat totalitarian:

Groups of the world's population should, for a long time at least, be able to choose traditional ways ... What alone is necessary to create a humane world society is that all subcultures be ... compatible with the world society's view of itself and of nature, and compatible with the unity of humanity and the earth. *To the extent that any cultural tendency denied this, it would be aberrant; to the extent that such a tendency was expressed in action, it would be subversive; and, to the extent that such a tendency might become powerful, it would be fought* (Vander Velde, p.26; emphasis added) ...

The new teachers coming out of Western Washington University will be teaching citizenship education. ... Citizenship education of the global nature means teaching the shortcomings of our nation and the wonderful vision of the future world society. As Vander Velde states: "Nation-states have outlived their usefulness, and a new world order is necessary if we are to live in harmony with each other ... The task of reordering our traditional values and institutions should be one of the major educational objectives of our schools" (ibid., p.10).

Vander Velde shows little regard for the public trust. Parents send their children to school with the assumption that parental values are being upheld or at least are not being eroded. Vander Velde turns his back on such trust and wants educators to "re-order our traditional values." Since he sees this re-ordering as the major objective of education, it is logical to assume that he teaches prospective public school teachers to make this their primary objective.

These globalists literally think that they are the self-proclaimed saviors of the world. Education to them is not merely helping a person develop his faculties to such a degree that he becomes a fulfilled and significant participant in society. They want to be the engineers of a utopian dream-world. These globalists pursue their goals with a religious passion. They believe that if their mission is hindered it means automatic global suicide.

The students' textbook also instructs that the re-ordering of traditional values will be gradual. But eventually "a new political order of control over human relationships will come into being. This clearly implies that a national sovereignty, which is the basis of the current nation-state system ... can be whittled away" (ibid.,p.21). When this gradual departure from the nation-state system has been achieved, these globalists comment that "Eventually, of course, the United Nations or some successor organization will have to evolve into a true world government" (ibid., p.22). These authors reveal that a ten-year transition plan has been developed in a book called *World Peace Through World Law*. It suggests "a teaching model that could contribute to the needed transformation" (ibid., p.35).

In *Global Mandate*, William Boyer writes enthusiastically about the many educational avenues that globalists are infiltrating within the system. World order workshops are commonplace at curriculum conferences and social studies meetings. The National Council for the Social Studies has recognized that peace education and world order education are legitimate social studies programs.

For those public school educators who still believe that global education amounts to nothing more than studies in international trade and economics, *Global Mandate* sets the record straight:

Under the name of global education there are some who have introduced the idea that our schools need to teach the history and culture of other peoples and nations so that we can sell them more American-made goods. This is anything but global education; it is, in fact, crass materialism and mercantile imperialism perpetuated under the cloak of global education. Global education should be more than our interest in selling more goods, or our concern about establishing better trade relations ... It should be humanistic in its strategies to be used in the classroom discourse. Above all, ... [it] ... should be critical of our history of aggression and violence, of the social institutions supporting the values and beliefs contributing to violence ... [it] needs to bring into the process of schooling a well balanced interplay of theory and practice on how we can contribute to the creation of a new world order" (ibid., pp.352-353).

Globalists claim that the key political concept of the world must be universal Socialism. Giving no other alternative, professor Vander Velde states that "we can no longer afford economic competition" (ibid., p.6). That statement sets the tone for all economic discussion in *Global Mandate*. Further in the textbook, in a discussion of political and economic systems, he states that "A system found to be sufficiently obsolete and pathological requires fundamental redesign rather than a face-lifting; that system must either be eliminated or fundamentally transformed through substitution ... " (ibid., p.37). Globalist teachers at Western Washington University want to see capitalism eliminated and universal socialism instituted. To them, this is not an option but an absolute alternative: "Equalizing economic levels is necessary ... Controlling economic growth and redistributing assets on a world scale obviously involves ... control, and development on a world scale ... as well as a system of de facto international taxation" (ibid., p.23).

Most global writers use less threatening — and less obvious — terms for socialism such as "economic justice" or "equitable distribution of human values" but one contributing author in *Global Mandate* states with glowing pride that "Socialism from the start has opposed nationalism and summoned 'proletarians of all countries to unite'" (ibid., p.31).

Capra's book hits the future educators in this course with the salvation of socialism. He calls for political and economic upheaval that will mirror Mao Tse-tung's cultural revolution on a global scale. In describing what action this new world government will have to take, he states that "This will include, among many other measures, the decentralization of populations and industrial activities, the dismantling of large corporations and other social

institutions, the redistribution of wealth, and the creation of flexible, resource-conserving technologies" (Capra, p.396).

His call for decentralizing populations appears to be a call for forced evacuation of urban dwellers to rural areas. Of course, these social manipulators always have the good of the masses in mind so we should trust them to their endeavors. After all, history is replete with examples of leaders who had the good of the masses in mind: Lenin, Stalin, Pol Pot, Mao Tse-tung, and Hitler. It just so happened that a few million people had to be removed to insure the health of the whole society. These new totalitarians have already assured us that those who oppose the good of the world society will be considered aberrant, subversive, and will be fought. ...

Reasonable educators and parents must wake up to what is happening. The majority of educators certainly do not realize the motives and goals of global educators. Most educators are simply trying to do the best job they can in meeting the needs of children and society. They recognize the problems facing the world and truly want to make some kind of significant impact in their world. This is commendable. But these same educators must begin to ask global educators tough questions based on thorough research. Passive acceptance of global dogma is dangerous. And of course, total capitulation to global educators' strange vision of the future would cripple the individual and society. These globalists are utopian dreamers totally out of touch with reality. Even if such a world state were to be installed it would not build the grand Garden of Eden they so desire.

The real danger in implementing global education is that a generation of children will be wasted on this scheme for social engineering. These "experimental" children will be cut off from their cultural roots in Western civilization; they will be set adrift in a sea of ambiguity; religious children who hold to certain absolute convictions will be victimized by these programs. This "experimental" generation will not be educated to use their faculties to truly make their own decisions; they will be encouraged to accept socialistic dogma and Eastern mystical philosophy. ...

Beware of the vision that is terminal.

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Inconsistencies in Evolutionary Environmental Thought

Ralph Ancil

The modern evolutionist rejects the vulgarisms of Darwinism and the jungle version of Spencerian social theory. Instead, he recognizes a certain harmony, or ecological balance in nature as well as cooperation and mutual interactions. However, the idea of the struggle for survival of the fittest has not been abandoned, only softened. Today, it usually means that the best adapted organisms survive, but they must still struggle or compete for limited resources with the more successful ones leaving more offspring. There is still a lingering Malthusian concept of wastefulness which requires environmental exploitation and opportunism for evolutionary progress.¹ In this sense, then, there is still an attitude which places the organism at odds with its environment.

Man himself is believed to have emerged in a "hostile environment". The imagined "harmony" of the early hunter-gatherer is not a blissful cooperation of man and nature. Rather it is man against nature with nature winning. Thus Miller writes:

"Population size was limited directly and quickly by the availability of food.... The consequences of overhunting important animal species or stripping an area of its edible vegetation were severe and final. Early man undoubtedly produced small ecological imbalances but these imbalances in the long run limited and controlled his numbers, creating a new equilibrium.... Although our image of early man as being in a constant tooth and fang struggle for survival is inappropriate, it is equally wrong to picture him as existing in blissful harmony with nature.... Although, he lived in close ecological relationship, early man also exploited his environment."²

William Ophuls comments on "primitive man":

"In earlier days, the benefits of environmental intervention probably outweighed the costs by a large margin. Through ignorance, man damaged ecosystems more than he needed to in order to get the benefits, but his numbers and the level of technology he possessed made it impossible for him to tear asunder the fabric of nature."³

Rene Dubos and Barbara Ward add under the heading "Man Makes Himself":

"But the actual life of most mankind has been cramped with backbreaking labor, exposed to deadly or debilitating disease, prey to wars and famines, haunted by the loss of children, filled with fear and the ignorance that breeds fear.... Man shares with his animal

forebears many of the responses required for dealing successfully with a natural world that is at once beneficial and destructive."⁴

Thus, although the modern version of evolution is less crude than the 19th century Darwinian version, a certain level of man vs. nature is retained which includes man's necessary exploitation of the environment. Any harmony with nature was maintained only because man's damage was insignificant or because nature's response was harsh and final.

The Inconsistencies of Evolutionary Environmentalists

It is clear, however, that in spite of this lingering "man vs. nature" attitude inherent in modern evolutionary thought, most, if not all, environmentalists are evolutionists. But is this consistent with an evolutionary world view and if not, how could such an inconsistency be sustained?

One of the first inconsistencies stems from the very nature of the assumed evolutionary process. This supposed process from simple to complex has no particular direction or purpose and proceeds on the basis of time and chance. As Baker and Allen write:

"It was Darwin's work, more than that of anyone else, which showed that chance, not purpose or direction, is the basis of the origin of species. There is no evidence that evolution has any preconceived purpose, or that organisms evolve in a predetermined direction toward some absolute ideal form. They undergo random variations which make them more or less adapted to given environments. Evolution along a given line, from ancestral form to the present, takes place because the environment itself does not remain absolutely constant. The types of variations that survive are those which best adapt the organism to its environment."⁵

There is, then, a large element of uncertainty in the production of an evolutionary novelty. Hence, our present environmental problems cannot be condemned with certainty for they could be the necessary conditions of future evolution. Indeed, the pollutants of today may be the natural constituents of tomorrow's environment. Furthermore, man's understanding of this process is itself evolving. There is no assurance that this understanding is correct or that the process is even knowable. There may be other "laws" of nature yet to be discovered which would significantly alter his perception or opinion of the present circumstances. Presumably life has been evolving for millions of years, but man has studied nature for only a few hundred and evolutionary concepts for only about a century. How sure can he be? So due to the nature of the alleged evolutionary process, as well as man's understanding of that process, the evolutionist lacks the moral certainty needed to judge present environmental conditions, let alone condemn them.

The second inconsistency arises in regard to the inferred ecological crises of the assumed evolutionary past. Baker and Allen⁶ again comment that repeated massive deaths and near extinctions of many groups of animals (families) throughout different geographical periods are usually followed by great evolutionary activity and that this is a prediction of the evolution-by-natural-selection "hypothesis". In other words, evolution is thought to proceed in spite of or because of these ecological catastro-

phes. Kenneth Boulding seems to say as much in the following comment:

"The history of this planet seems to have been punctuated by ecological catastrophes which usually mark the boundaries between one geological era and another. It is not easy to assess the significance of these catastrophes in the general evolutionary process — whether, for instance, they are necessary for continued evolutionary development — but they do represent the destruction of some previously established equilibrium out of which more complex forms of life have emerged. Man perhaps represents the latest in this long series of catastrophes."⁷

If more complex forms emerge from ecological disasters, the evolutionist, it would seem, should welcome the present ecological crisis as the herald of evolutionary progress. It is through disruption of the ecological equilibrium that evolution proceeds: evolution by pollution. At least, it seems to proceed *in spite of*, if not *because of* these disruptions. In either event, there is good reason for being optimistic about our present environmental pollution if the evolutionary scenarios of the past are to be taken seriously. Even when specifically considering man, evolutionists claim he has evolved through many different environments, including the ice ages, and that even now he is capable of living almost anywhere, even the moon. With such an assumed bright past and flexible present, what is the basis for pessimism?

A third inconsistency of the evolutionary environmentalist lies in the use of the second law of thermodynamics. It is argued that massive industrial activity degrades the environment by increasing the amount of entropy.⁸ To reduce such entropy production, and thus reduce environmental degradation, we must either make fewer goods or make them more efficiently. But if our present environment has evolved from the past despite the entropy production from countless evolutionary transformations, then it ought to continue evolving despite the entropy from industry. On the other hand, if entropy is a hindrance to environmental evolution, how did evolution occur at all?

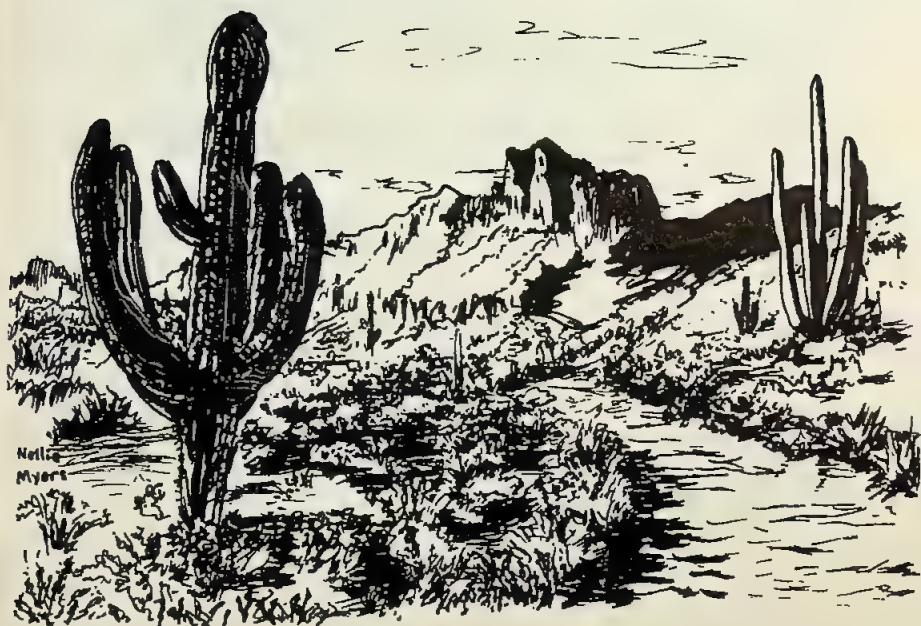
The evolutionary environmentalist has a questionable philosophical basis from which to proceed. He lacks the certainty to pass judgement. His past would seem to require that he welcome the present environmental crisis with optimism and hope for evolutionary progress. And finally, to believe evolution has occurred in spite of the second law makes an argument on entropic environmental degradation less than convincing.

These inconsistencies are sustained because of the uncritical acceptance of the doctrine of evolution and because many evolutionary environmentalists may be more interested in the social dimensions of various environmental programs than in philosophical coherency.

References and Notes

- ¹ Baker, Jeffrey J.W. and Allen, Garland E.; 1971; *The Study of Biology*; second edition; Addison-Wesley Publishing Company; Reading, Massachusetts; p. 19.
- ² Miller, Jr. G. Tyler; 1975; *Living in the Environment: Concepts, Problems, and Alternatives*; Wadsworth publishing Company, Inc.; Belmont, California (94002), pp. 24-25.
- ³ Ophuls, William; 1977; *Ecology and the Politics of Scarcity*; W.H. Freeman and Company; San Francisco; pp. 32-33.

- 4 Ward, Barbara and Dubos, Rene; 1972; *Only One Earth*; Ballantine Books, New York; p. 3.
- 5 Baker and Allen, op. cit., p. 718.
- 6 Baker and Allen, op. cit., p. 868.
- 7 Miller, op. cit., p. 327.
- 8 The second law of thermodynamics is a description of the tendency for things to decay, fall apart, or become less orderly. More rigorously, it means that in any energy transformation some useful energy, instead of being transformed in the intended manner, is wasted as heat energy and becomes unavailable for work; hence no process is 100% efficient and the more energy transformations made, the more heat is dispersed to the environment and the amount of useful energy is reduced. Entropy is a measure of this increase in heat energy or disorder.



The Province of Science

Diane Powell

Regardless of the usefulness of the scientific method in helping us to understand the natural laws which govern the universe, it cannot be used to deal directly with the event of the origin of the universe, whether by creation or by evolution. It also cannot deal directly with the person of God. The event of creation/evolution is outside the province of science because no one was there to observe it, and because it is non-repeatable. In order to pursue a matter scientifically, man must have control, something he does not have over the event of origin, and certainly not over God. Man only appears foolish when he attempts to deal scientifically with the person of God. For example, the Russian cosmonaut circling the earth claimed that there must not be a God because he didn't see him. However, the Word itself clearly states that "No man at any time has seen God," that "God is a spirit," and that He is "invisible" (1 John 4:12; John 4:24; and Col.1:15).

However, what we can do is to construct models, one for creation, based on what the Scriptures tell us about such things as the distinctiveness of kinds and the Flood, and one for evolution based on the theories of scientists. We can then compare the evidence we have with each of these models. In the final analysis, science by its own method can never "prove" a negative in any case, but can only demonstrate the probability of an occurrence. It is impossible for finite man to prove God exists, but it is also impossible to disprove His existence.

A number of scientists agree that it is not possible to have empirical evidence on origins and that this is an area which must be taken on faith. Outstanding scientists such as Dr. L. L. Woodruff, Professor of Biology at Yale, have made the point that biologists are simply "unable to obtain empirical evidence of any of the crucial questions relating to the origin of life on the earth."¹ A leading evolutionist, Thomas H. Huxley, also admitted the limitations of science with regard to the subject of origins: "It appears to me that the scientific investigator is wholly incompetent to say anything at all about the first origin of the material universe."² In the end, questions regarding origins must be answered by faith, but it is faith in the evidence rather than a blind irrational faith.

¹ Smith, Wilbur M., *Therefore Stand*. Grand Rapids, MI: Baker Book House Co., 1945, p. 274.

² *Ibid.*

HE KNOWS MY NAME

Viola Jacobson Berg

The properties of God are not confined
To what man thinks a sovereign is and does...
God is so great, beyond the human mind
To comprehend a Power that always was.
In Him all things consist; His might and grace
Are in the worlds He made, the planet's thrust,
In vast, uncharted galaxies of space,
In whirling sun, and atoms of the dust.

Our God is everywhere — in joy and pain,
In struggle, and in challenge, birth, and death...
He's in the highest heaven, in wind, and rain,
And yet He's just as close as my next breath.
This God of all, whose kingdom knows no end,
Calls out to me, and deigns to call me friend.

BREATH

Viola Jacobson Berg

Mysteriously He comes —
that Holy Spirit Wind,
charged to breathe life...

No problem for God —
He, who could blow
the stars apart,

can also blow
between my darkness
and confusion

to make a path
for light and truth...
All He needs to do

is speak,
and the Wind
obeys.

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2. All basic types of living things, including man, were made by direct creative acts of God during the Creation Week described in Genesis. Whatever biological changes have occurred since Creation Week have accomplished only changes within the original created kinds.
3. The great Flood described in Genesis, commonly referred to as the Noachian Flood, was an historic event worldwide in its extent and effect.
4. We are an organization of Christian men and women who accept Jesus Christ as our Lord and Saviour. The account of the special creation of Adam and Eve as one man and woman in the image of God and their subsequent fall into sin is the basis for our belief in the necessity of a Saviour for all mankind. Therefore, salvation can come only through accepting Jesus Christ as our Saviour.

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